

Relationship Between Islamic Concept And Ethical Behaviour (Akhlaq) of Being in Love among Youth

Hubungkait antara Konsep dan Tingkah Laku Etika (Akhlaq) Percintaan Menurut Islam dalam Kalangan Belia

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ABSTRACT

The word love is synonymous with values of goodness. Romantic relationship needs guidance from religious knowledge in order to sustain an ethical love relationship. This is to avoid involvement in social illness. The impact of being unethical in loving behaviour includes increasing number of adultery and baby dumping cases. The aim of this study is to determine the relationship between Muslim youth understanding, attitude and practice on the Concept of Love (COL) in Islam with values in Ethical Love Behaviour (ELB). The study was conducted among students at three types of higher education institutions in Malaysia which include public, private and the public Islamic universities with a total of 599 respondents. The age of the respondents are from 18 to 23 years old (mean=19.5). Respondents were asked to complete Likert type and self-administered questionnaire assessing respondents' understanding and attitude towards dimensions of love and values in ELB. The psychological measurement tools in this study were developed by the researchers and named as the Instrument of Love in Islam (ICDI) and Ethics of Love (IAP). Findings show that understanding and attitude towards love in Islam is high; however, the practical aspect is moderate. The COL in Islam has a significant relationship with values in ELB. The findings of this study highlight the contributions of understanding and possessing positive attitude towards the COL in sustaining youth's meaningful participation in values of ELB. The implication of this study suggests that understanding and appreciation of love is particularly relevant to youth in order to address problems of wrongful behaviours that result from misunderstanding of the concept of love.

Keywords: *Concept of love in Islam; Muslim youth; values; ethical love behaviour; attitude*

ABSTRAK

Perkataan cinta sinonim dengan nilai-nilai kebaikan. Hubungan romantis memerlukan bimbingan dari ilmu agama untuk mengekalkan hubungan cinta yang beretika iaitu akhlak percintaan. Ini adalah untuk mengelakkan diri daripada terlibat dalam penyakit sosial. Kesan daripada hubungan cinta yang tidak beretika ialah perzinaan dan pembuangan bayi. Tujuan kajian ini adalah untuk mengenal pasti hubungan antara pemahaman belia Islam, sikap dan amalan Konsep Percintaan dalam Islam (KPI) dengan nilai-nilai dalam Akhlak Percintaan (AP). Alat ujian psikologi yang telah digunakan dalam kajian yang dibina sendiri oleh pengkaji dan dinamakan sebagai Instrumen Cinta dalam Islam (ICDI), dan Instrumen Akhlak Percintaan (IAP). Kajian ini telah dijalankan di kalangan tiga golongan pelajar institusi pengajian tinggi di Malaysia, iaitu daripada pelajar universiti awam, swasta dan universiti-universiti Islam awam seramai 599 responden kesemuanya. Responden berusia antara 18 hingga 23 tahun (min = 19.5). Responden diminta untuk melengkapkan soal selidik jenis Likert yang ditadbir sendiri untuk mengakses kefahaman dan sikap mereka terhadap dimensi cinta dan nilai-nilai dalam tingkah laku percintaan. Dapatan kajian menunjukkan pemahaman dan sikap terhadap cinta dalam Islam adalah tinggi, bagaimanapun aspek praktikal adalah sederhana. KPI mempunyai hubungan yang signifikan dengan nilai dalam AP. Hasil kajian ini menekankan sumbangan persefahaman dan memiliki sikap positif terhadap KPI dalam mengekalkan penyertaan yang bermakna bagi belia terhadap nilai-nilai akhlak percintaan AP. Implikasi kajian ini menunjukkan bahawa kefahaman dan penghayatan cinta adalah sangat penting bagi menangani masalah keruntuhan akhlak yang berpunca dari salah faham terhadap konsep cinta.

Kata kunci: *Konsep percintaan dalam Islam; belia Islam; nilai; akhlak percintaan; sikap*

INTRODUCTION

Love is life, and those people who are without love are dying people. Love is the light; whoever does not have it will feel like being in the middle of the pitch-dark sea. Love is a medicine; it's a healer, and whoever does not have it will face a variety of diseases. Love is passion, so for anyone who does not have it, the rest of his life will be tinged in anxiety and the soul suffers (al-Jauziyyah 1991). Similarly, Maslow (1970) opines that the best man is an individual who is able to achieve self-actualisation where the need for love, a sense of belonging, shelter and basic needs are fulfilled.

Studies carried out in Malaysia found that the confusion or lack of understanding about the concept of love has led to the fact that many young Malaysians are involved in social ills that stem from love (Johari, Nasruddin & Siti Nor Baya 2009; Syaيداتun 2004; Nor Asiah 2001). The issue of conceiving out of wedlock always seems to be linked with young people who get pregnant without being married, which results from romantic relationships (Jas Laile 2005; Fazilah et al. 2013). The younger generation only sees 'love' as the epitome of the romantic relationship between a man and a woman. The confusion and shallow-mindedness in understanding the whole Concept of Love (COL) not only confronts our youth, but also most of the Muslim communities. Only few have come to understand the concept of love in Islam in a comprehensive way (Nor Asiah 2001; Syaيداتun 2004; Salamatussadah & Nor Ba'yah 2009; Fazilah et al. 2013).

In Malaysia, a lot of knowledge about love is discussed in mass media and popular publications. Many motivation experts, speakers, and freelance missionaries speak actively about the question of love through the writing of popular books, talks, lectures and forums in mass media. The presence of these motivational experts, speakers and preachers debating on the question of love has attracted Malaysians to attend the forums, lectures, as well as courses in family and community activities. Hence, this phenomenon shows that Malaysians are increasingly concerned and interested in the science of love and also to practise the understanding of love in their daily lives. On the contrary, studies done about love in universities in Malaysia are still small in number (Syaيداتun 2013).

In line with this concern, most young couples who are involved in sexual relationships before marriage have misconceptions on the notion of love. Sadly, they would abandon the newborn babies in drains, rivers, dumping sites as well as mosques. Baby dumping can be defined as the act

of discarding a baby alone for extended period of time. A worse case was reported where a girl gave birth in a school bathroom at night then threw the baby into the toilet bowl (Noordin et al. 2012). Most lamentable are those who would even kill their babies due to overbearing sadness towards their irresponsible lovers (Johari, Nasruddin & Siti Nor Baya 2009). Poor understanding of the actual meaning of love among youth (Salamatusadah & Nor Ba'yah 2009) reveals that most of the youngsters who were investigated expressed their desire for love from their partners. It has been discovered that involvement in unethical love behaviours has led to all these problems. When Muslim youth are engaged in Ethical Love Behaviour (ELB) and romantic behaviour, they are able to avoid those social problems. Thus, this study was conducted among students in higher learning institutions in Malaysia regarding their engagement in ELB according to the teaching of Islam that relates to romantic relationship.

LOVE IN ISLAM

Love in Islam involves man's relationship with God, and man's relationship to one another (al-Ghazali 1967). Love for God and the Prophet is the highest accomplishment in the Islamic teachings. Love for God and the Prophet is over and above love to parents, to children, even to oneself (al-Qaradhawi 2000). According to Mahmud (2000), love also acts as an educational program created by Allah which excites the feelings, purifies the morale, and sharpens the instincts. In human relations, it is natural to love each other, to work in harmony and attain peace in everyday life (Abdullah 1997). And to love each other is embodied in the traditions of the Prophet (al-Nawawi 1996). Therefore, love in Islam is based on faith and the teachings set forth in the Qur'an and Hadith of the Prophet which promises happiness in this world and the hereafter. Different from the Western COL, love in Islam is based on desires, purely for temporal benefits in this world. This is because love in Islam involves man's relationship with God, and man's relationship to fellow beings (al-Ghazali 1967).

Consequently, this study found significant differences between the COL brought by Western psychologists and Muslim psychologists. Researchers in the West claim that kissing, touching and mating are the basic requirements in loving relationships (Fehr & Russell 1984; Branden 1988), but these acts of love are not permissible to the teachings of Islam for lovers who are not yet married (Malik 1979; al-Qaradhawi 2003). If young Muslims were to take the Western approach

in understanding love, they will be doing things which are against the teachings of Islam. Something that is considered normal by Western psychologists may be regarded as abnormal by Muslim psychologists. In this case, no kissing, no touching and no mating between unmarried couples may be considered abnormal by Western psychologists, but this is considered normal behaviour as required by the teachings of Islam (Malik 1979). Thus, understanding the Western COL cannot be taken as a benchmark for understanding the behaviour of love among young Muslims, including the use of measuring tools or instruments of love developed by Western experts (Syaidatun 2013).

YOUTH AND LOVE ISSUES IN MALAYSIA

Malaysia is a multi-ethnic country with Islam as the national religion which is widely practised. As stated in the National Ideology (*Rukun Negara*), the belief of God is the first pillar. Adherence to the teaching of Islam, especially in the love relationship is considered as goodwill (*ibadah*). Conversely, unethical loving behaviors could lead to social illness. Jas Laile (2005) found that Malay youths start to date at the age between 13 and 15 years, and they began kissing and touching their partners at the age between 16 and 17 years. The study also found that 44% of people learn about sex from friends, 35% learn by watching DVDs and 27% learn through reading pornographic material. The problem of illegitimate births is associated with young people who are pregnant out of wedlock as a result of unethical love relationships. Findings of a study in ten districts in Johor, Malaysia indicate that in terms of sexual activity among teenagers, the most common activity is holding hands followed by hugging and kissing (Faizah, Azlina & Azian 2014). Results from this research support other researches in Malaysia suggesting that confusion or lack of understanding of COL among Muslim youth has led them to be involved in social ills that stem from love (Syaidatun 2004; Nor Asiah 2001).

Zeenath (2005), Jaslaile, Istiqamah and Tina (2006), Zaleha, Mohd Sahari and Nik Hisham (2010), Johari, Nasruddin and Siti Nor Baya (2009) found that immorality and free sex involving youth in Malaysia is increasing from time to time. This social phenomenon needs to be addressed before it gets out of hand in the future. Fatimah (2010) explained that many factors can be associated with premarital sex, extramarital affair or adultery. Among them are socially active lifestyle, influence of mass media, lack of religious upbringing and parental control, peer influence, and many more (Nur Syahidah 2012). Misunderstanding of the

COL is also one of the factors that can lead to adultery (Syaidatun, Abidah & Nurul 2011). It is impossible for those from the opposite gender not to become attracted towards each other because it is indeed the nature of human being to love and be loved. However, lack of understanding in showing our affection towards the loved ones often result in negative outcomes such as adultery which would lead to baby dumping (Hanisah et al. 2013)

Generally, the COL is often misunderstood. Therefore, it has led to an increasing number of teenagers in Malaysia who are involved in social problems related with love and relationships (Johan, Nasruddin & Siti Nor Baya 2009; Syaidatun 2004; Nor Asiah 2001). Robiah (2001) proposed that the issue might be solved by developing and instilling love and consciousness towards God in their lives, making them become a God-centred person. As a result, they will obey God's orders and keep themselves away from God's wrath. They also will protect their dignity as a symbol of loving themselves.

In Malaysia, the topic of love is discussed by many motivation experts, speakers, and freelance missionaries frequently speak about the question of love through books, talks, lectures and forums in the mass media. The presence of these motivational experts, speakers and preachers debating on the question of love has attracted many Malaysians to attend forums, lectures, and courses in family and community activities (Syaidatun 2013). This phenomenon shows that Malaysians are increasingly concerned and interested in learning about the science of love and also to practise the understanding of love in their daily lives. However, studies about love in universities in Malaysia are still small. There is lack of research done among scholars in Malaysia.

According to Abu Raiya et al. (2008), in reality, empirical studies on love among Muslims are still lacking although Islam is the second largest religion in the world. Advances in scientific studies are hampered by too few relevant instruments developed by Muslims (Abu Raiya et al. 2008). In addition, the instrument of love that takes into account the suitability of Muslim respondents in reacting to the question of love in Islam has not been developed yet. Since this study is focused on identifying the level of understanding among Malay youth on COL in Islam, the researchers emphasize on the reasonableness of using Islamic based psychological approach in understanding ELB. However, the views from the Western psychologists are also examined based on the needs of this study, especially for theories and literature reviews.

ETHICAL LOVE BEHAVIOR (ELB)

Ethics means the values held when we relate with others, nature, God and ourselves. While morality is derived from the Latin moralists which means manners or customs (Thiroux & Kraseman (2012), ethics and morality refers to how people connect between one individual with another individual or to celebrate with each other to create the common welfare, development and produce something meaningful in order to achieve good, avoid evil, and discover truth to overcome the offence (Thiroux & Krasemann 2012). There is little difference in moral and ethical concepts brought by Western scholars as opposed to the moral teachings of Islam that encompass broader aspects.

According to Imam al-Ghazali (1967), morality is derived from the word “*khulq*”, which means that personality is embedded in the soul naturally. Arising from the soul naturally means that the action is taken promptly without thinking deeply. For example, if you know that somebody is hungry, you will directly give him food or drink to satisfy his hunger or thirst. The act of giving promptly has become his ‘*akhlaq*’ or embedded character and personality. Ibn Misykawayh (1968) echoed the view of al-Ghazali that *akhlaq* or character is the inner strength that always motivates people to do good deeds without thinking. According to him, some moral habits are usually derived from the body and also developed through training and practice. Moral and values are embedded in the nature of the soul, by which one can assess the good and bad deeds, and choose whether to do it or to leave it. This means that morality is defined as character, temperament, manners, or something that has become a habit. For this study, ELB means the procedures, rules and norms set by the Islamic ways of loving the opposite gender based on the teachings of the Qur’an and Sunnah. For instance, Islam teaches people to protect the spouse’s dignity, to have an ability to distinguish the do’s and the don’ts (halal and haram) based on Al-Quran and Sunnah, to be able to think rationally and restrain oneself from obeying their evil desires (Syaidatun 2013). ELB in this study includes social manners towards the opposite sex based on the teachings of Islam. Islam encourages people to love each other but it imposes some limits and boundaries that cannot be overlooked. The boundaries are set up to protect our dignities.

Youth engagement plays a vital role in preventing unethical behaviour among youth. Youth engagement is defined as the sustained and meaningful involvement of youth in an activity focusing outside him or her. A broad range of activities is effective in engaging youth including

school or community volunteering, sports, arts, music and politics. Several studies have proven that the engagement of youth has a significant impact on healthy development among youth. Zeldin et al. (2009) found that grade 7 students who were involved in planning alcohol-free activities for their schools reduced their drinking behaviours significantly compared to students who only participated in the activities. Zeldin et al. (2009), also found that students in grades 8, 10 and 12 who were involved in extra-curricular activities were less likely to use both soft drugs such as marijuana, and hard drugs such as cocaine and heroin compared to students who were less involved.

Other studies have reported that academic performance of youth was significantly impacted when students involved themselves in extra-curricular activities. They were less likely to drop out of school compared to students who did not participate in extra-curricular activities. This was particularly true for youth from poor families and youth with poor social and academic skills. These young people were 5 times less likely to drop out compared to youth who weren’t engaged in the activities. Zeldin et al. (2009) also found that girls who were involved in a national volunteer program were 41% less likely to become pregnant as teens when compared with girls who were not involved in the program. Boys and girls who were more involved in extra-curricular activities were less likely to be arrested for criminal offences as young adults than those who did not participate in extra-curricular activities. Finally, eighth graders who participated in structured after-school activities had significantly lower levels of depression than those who did not participate in such activities. Hence, it is clear that positive outcomes of the engagement include a decrease in immoral activities, rate of substance abuse, and rate of crime; also an increase in academic performance and a more meaningful connection with youth’s community.

How do we engage with our youth? Communities that play an active role in engaging with their youth are increasingly likely to prevent their youth from risky behaviour such as the use of drugs (Zeldin et al. 2009). Youth who are involved in important decision making that affect their lives, youth that are encouraged and supported to reach their full potential, and youth who receive mutual respect from adults, parents, educators and peers are more likely to live a healthier lifestyle. Youth engagement includes active involvement of parents, which may include forming mutual-support groups, assisting with school curriculum, monitoring youth activities, and participating in the lives of young people. In the context of ELB,

parents are responsible in educating their children on the appropriate ways of undergoing a love relationship.

MUSLIM YOUTH ENGAGEMENT IN ELB

ELB has been outlined in the Al-Quran and Sunnah as setting the proper intention from the beginning of a relationship – love for Allah SWT and love because of Allah SWT (Sahih Bukhari 6458/6941), safeguarding one's eyes (An-Nur: 30-31), observing parts of the body that should be covered (An-Nur: 31); safeguarding one's proximity (An-Nur: 31); avoiding being alone with the loved one be it in public or in seclusion (Sahih Bukhari no. 5233 and Muslim 2/975); limiting discussion, confrontation and disputes (Al-Ahzab: 70-71); always seeking for Allah's guidance (Al-Fatihah: 6); not to exclude parents in the relationship (Al Israa': 23); and avoiding unethical love relationship between the same gender (such as lesbian and gay, homosexual) (As-Syuaaraa: 165-168) (Syaidatun, Rozmi & Fazilah 2010).

Being young, the natural instinct to love and be loved is something that could not be avoided. Researches on youth show that poor understanding of the actual meaning of love (Salamatussadah & Nor Ba'yah 2009) made the youngsters express their desire and love-seeking nature to their partners. They place a lot of confidence and desire to love and be loved which encourage them to consummate their relationship. According to Maslow (1970), the need for love and the feeling of belongingness are both propelled by the need to be loved, admired and needed. Rubiah (2001) stated that when people are in love, they are not able to handle a healthy friendship and instead, become too obsessive, or too much influenced by their friends or loved ones. This obsession often leads to relationships that go beyond the boundaries allowed by the religion. The repercussion from this is what brings them towards committing negative behaviours and fall into the pit hole of multifarious conflicts of morale which have increasingly become commonplace in the society (Fazilah et al. 2013).

A very advanced development process that has taken place in Malaysia is that a lot of unhealthy Western values and culture permeates into the community, especially among teens (Hushim et al. 2006). Hashim et al. (2008) discovered that moral decline among Malaysians has reached an alarming rate, and subsequently can impede the country's excellence. Baby abandonment is the most obvious proof that Malaysians are hit by a severe wave of moral decline. Hence, it is very important for the young people to engage in sharia-compliant and

ethical romantic relationships. As a matter of fact, this study aims to explore the relationship between Muslim youth understanding on COL in Islam and the values in ELB.

OBJECTIVES

This study was conducted to measure the (i) relationships of COL in Islam and ELB among university students; (ii) contribution of COL in Islam to ELB, and (iii) differences between COL in Islam and ELB cutting across demographic background.

METHODS

A total of 599 respondents participated in this study. They are from three types of higher education institutions, i.e., public, private and the public Islamic universities in Malaysia. The age of respondents ranges from 18 to 23 years old, comprising 253 male and 346 female. This study employs quantitative research design in which the instruments constructed in this study measure the impact of some demographic variables such as educational background, age and gender in relation to understanding, attitude and practise of COL in Islam and ELB. Stratified random sampling method was used. Selection of the participants was determined via stratification by age, university and level of education. The instrument used in this study consists of 3 parts, (i) demographic profile of respondents, (ii) questions on the Islamic COL (107 items) and (iii) questions related to ELB (14 items).

DATA ANALYSIS

This study employed quantitative analysis such as mean scores, t-test, correlation, and regression to answer the objectives of the study. This study also used multiple regression equation analysis to identify the contribution of the Islamic COL and ELB among the respondents. By using multiple regression analysis, the contribution of independent variable factors (predictor factors) that have been identified can be discovered through various determination coefficients (coefficient of multiple determinations, R^2).

Inferential data analysis was also performed to identify the relationship between the two main constructs used in this study namely understanding the COL in Islam and ELB among the respondents. Pearson correlation analysis method was used to analyze the relationship inference in this study. Eight hypotheses were built to answer these questions. The hypotheses were

RESULTS

This section will report on the results of a study

- H₁: there is no significant relationship between the dimensions of love in the COL in Islam and the understanding of ELB;
- H₂: there is no significant relationship between the dimensions of love in the COL in Islam and attitudes towards the ELB;
- H₃: there is no significant relationship between the dimensions of the COL in Islam and the practice of ELB;
- H₄: there is no significant relationship between understanding of the COL in Islam and the ELB;
- H₅: there is no significant difference in scores according to the COL in Islam in public and Islamic private universities.
- H₆: there is no significant difference in the scores of ELB in public and Islamic private universities.
- H₇: there is no significant difference in scores according to the Islamic COL between male and female respondents.
- H₈: there is no significant difference in scores between the ELB among the male and female respondents.

done among students in higher learning institutions in Malaysia regarding their understanding about the COL and ELB.

Result of the Cronbach alpha reliability for the instruments namely the Instrument of Love in Islam (ICDI) and Instrument of Ethical Love Behaviour (IAP) indicate range of reliability of 0.65 to 0.88 for all sub-constructs and the Cronbach alpha for ICDI and IAP are 0.97 (112 items) and 0.85 (14 items) respectively. Therefore, Cronbach alpha shows that the instruments built have high reliability. Results of the correlation analysis of each construct with an overall score of the instrument show that all sub-constructs with the total score was positively correlated with the range of 0.38 to 0.73 (medium to very high) at significant level, $r < 0.01$. Overall, the high correlation between sub-constructs with an overall score of this respect shows the validity of the instruments.

Pearson correlation analysis results identified the relationship between the dimensions of love in Islam and understanding, attitude and practise of ELB, as shown in Table 1.

Pearson correlation analysis as shown in Table 1 depicts a significant relationship between low to strong dimensions of love in Islam and ELB with

TABLE 1. Correlation between Dimensions of Love with Understanding, Attitude and Practise of ELB

Dimensions of love	Understanding ELB	Attitude towards ELB	Practise of ELB
	r	r	r
1. Love for Allah	0.37**	0.22**	0.34**
2. Love for Rasulullah	0.40**	0.12**	0.22**
3. Love for oneself	0.51**	0.24**	0.27**
4. Love for parents	0.40**	0.21**	0.20**
5. Love for creatures	0.49**	0.22**	0.19**
6. Love for knowledge	0.45**	0.20**	0.23**
7. Love for goodness	0.53**	0.19**	0.17**

** K < 0.01

a range of 0.37 to 0.53, $k(< 0.01)$, 0.15 to 0.24 ($p < 0.01$) and 0.15 to 0.34 ($p < 0.01$) respectively. Thus H₁, H₂ and H₃ are rejected.

THE CONTRIBUTION OF COL IN ISLAM TO ELB

According to H₄, the understanding of COL in Islam does not contribute to the ELB among the respondents. Multiple regression analysis results used to identify the contribution of understanding of COL in Islam to ELB shows that the dimensions of understanding significantly predict ELB, $F(5, 2) =$

.035, $F(20, 578) = 15.896$, $p < 0.05$. All predictors contribute 35.5% of variance on ELB. Further analysis gained significant forecasters to predict ELB and practise of love for Allah, Beta = 0.24, $t = 4.72$, $p < 0.001$; practise of love for Rasulullah, Beta = -0.10, $t = -2.17$, $p < 0.05$; practise of love for oneself, Beta = 0.31, $t = 5.77$, $p < 0.001$; understanding love for creatures, Beta = 0.11, $t = 2.26$, $p < 0.05$; practise love for creatures, Beta = -0.11, $t = -2.58$, $p < 0.01$; understanding love for knowledge, Beta = 0.14, $t = 2.66$, $p < 0.01$; practise love for knowledge, beta = -0.10, $t = -1.99$, $p < 0.05$; understanding love for goodness, Beta = 0.1

4, $t = 2.48$, $p < 0.05$; attitude on love for goodness, $Beta = 0.11$, $t = 2.12$, $p < 0.05$ and practise love for goodness, $Beta = -0.1$, $t = -3.00$, $k < 0.01$.

This gives the impression that 10 of 20 sub-constructs about understanding COL in Islam contribute to the character of ELB among respondents with God's Love Practice, Practise Self Love, Understanding, Knowledge and Understanding of Love. Therefore, understanding COL in Islam has a significant impact on the ELB. Therefore, H_4 is rejected.

DIFFERENCES BETWEEN COL IN ISLAM AND ELB CUT ACROSS DEMOGRAPHIC BACKGROUND.

Inferential data analysis was performed to identify the differences in dependent variables based on a variety of factors of independent variables in this study. Two methods of analysis were used for inferential analysis of these differences namely the t-test and One-way analysis of variance (One-way ANOVA).

The differences in scores according to the COL in Islam and ELB demographic background were carried out. A total of 6 tests for null hypothesis were tested.

(A) Difference in Score According to COL in Islam and ELB by category of universities.

- H_5 : There were no significant differences in scores according to the COL in Islam in public and Islamic private universities.
 H_6 : There were no significant differences in the scores of ELB in public and Islamic private universities.

Results of One-way analysis of variance to test the different scores in the COL in Islam and ELB by category of universities: public (Public Institute of Higher Education), Public-I (Institute for Higher Education with Islamic status) and private (Private Institute of Higher Education) respondents are displayed in Table 2.

TABLE 2. One-way ANOVA according to the COL in Islam and ELB by the Category of Public, Public-I and Private Universities

		JKD	DK	MKD	F
According to the COL in Islam	Among the groups	53250.56	2	26625.28	18.75 *
	In the	846511.25	596	1420.32	
	Total	899761.81	598		
ELB	Among the groups	5456.67	2	2728.34	40.41 *
	In the	40241.20	596	67.52	
	Total	45697.87	598		

* $P < 0.001$

One-way variance analysis results shown in Table 2 indicates that there is significant difference in score in the COL in Islam, $F(2, 598) = 18.75$, $p < 0.001$ and ELB, $F(2, 598) = 40.41$, $p < 0.001$ for public category, -I universities and colleges. With this, the H_5 and H_6 were rejected.

Further, post-hoc Scheffe test was conducted to identify the differences between the scores by category of respondent from public and Islamic private universities. Test results are shown in Table 3.

TABLE 3. Test Post-hoc Scheffe according to the COL in Islam and ELB by Category of Public, Islamic Public and Private Universities

	Category	N	Score	SP	Public University	Islamic Public University	Private University
According to the COL in Islam	Public	195	467.43	41.94		0.000 *	0.215
	Islamic Public	201	489.95	35.38	0.000 *		0.000 *
	Private	203	474.07	35.52	0.215	0.000 *	
ELB	Public	195	56.17	8.31		0.000 *	0.627
	Islamic Public	201	62.93	7.70	0.000 *		0.000 *
	Private	203	56.97	8.61	0.627	0.000 *	

* P < 0.001

Table 3 presents results for Scheffe post-hoc tests. It identifies the differences between the scores of different groups of respondents by category of universities, public and private-I scores showed significant difference, $p < 0.001$ in love in the Islamic concept of the public respondents-I (score = 489.95, SD = 35.38) with a group of university respondents (score = 467.43, SD = 41.94), and the respondent institution (score = 474.07, SD = 35.52).

With regard to differences between the scores of different groups of respondents by category of universities, public and private-I, the scores showed significant difference, $p < 0.001$ in good public romance between respondent groups-I (score = 62.93, SD = 7.70) with the public respondents (score = 56.17, SD = 8.31), and the respondent institution (score = 56.97, SD = 8.61).

In total, COL in public-I shows the highest

score of 489.95, SD = 35.38 which has significant relationships with public and private institutions. While also showing public morals, public-I reported the highest score of 62.93, SD = 7.70 which is significant at public and private universities.

(B) Different Score of the COL in Islam and ELB Based on Gender

H_7 : There were no significant differences in scores according to the Islamic COL between male and female respondents.

H_8 : There were no significant differences in scores between the ELB among the male and female respondents.

T-test result for test score differences according to the COL in Islam and ELB based on the gender character is shown in Table 4.

TABLE 4. T-test Differences according to Islamic COL and ELB Based on Gender

		N	Mean	SP	Value of t
The COL in Islam	Man	253	473.24	43.87	-2.09 *
	Woman	346	480.16	34.38	
ELB	Man	253	56.45	9.47	-5.37 **
	Woman	346	60.36	7.78	

** P < 0.001; * p < 0.05

T-test analysis results shown in Table 4 above shows that there is a significant difference in scores for the COL in Islam, $t = -2.09$, $p < 0.05$ and ELB, $t = -5.37$, $p < 0.001$ between male and female respondents. So, the H_7 and H_8 were rejected. This analysis also shows that the COL in Islam and ELB natural character among female respondents is higher than male respondents.

DISCUSSION

This study used inferential statistical methods in analyzing the data. Quantitative data was analyzed using scores, correlation, contributions and gap analysis. Score analysis was applied to the respondents for their level of understanding of COL in Islam and ELB. Further, correlation was used to determine the relationship between the variables for COL in Islam and ELB among the university students.

This study also used multiple regression equation analysis to identify the contribution of Islamic COL and ELB among the respondents. Using multiple regression analysis, the contribution of the independent variable factors (predictor factors) that have been identified can be discovered through various determination coefficients (coefficient of multiple determinations, R^2).

Significance analysis was performed to test the difference in mean scores of independent variables in the COL in Islam and ELB based on demographic character used in this study. Because the variables used in this study use a scale of measurement interval (interval), the mean score comparison test procedure, Independent-Samples T-test and One-way Analysis of Variance were used depending on the number of variables independently tested. Both of these test procedures can be used to test the level of significance when comparing mean scores on random observations and data obtained by a normal distribution (Cates 1990) as obtained in this study.

The Independent-Samples T-test procedure was used to test the level of significance by comparing mean scores for independent variables between two groups, gender (male and female) and secondary education (religious and non-religious school). One-way analysis of variance procedure (One-Way ANOVA) was used to test the level of significance comparing mean scores for independent variables with more than two groups, namely types of universities (public, Islamic public and private universities). To identify the difference between the mean score of the group, One Way Analysis of Variance, Scheffe Post-Hoc ANOVA test

was used to determine the significant level between the groups.

Overall, this data collection diversification method is important to provide triangulation and to strengthen the methods used. The use of various data collection methods was important in order to ensure that researchers do not rely on only one method in order to strengthen the validity of the study design. This study utilised a measure of constructed reference to the theoretical framework of the Qur'an and Sunnah, and literature reviews from Ellis and Harper (1961), Ellis and Ellis (2002), Freud (1963) and Sternberg and Weis (2006). Although opinions of Western scholars were taken into account during the construction of the items, those items are mostly negative items because an item appears to be built on the Western understanding is contrary to Islamic law, particularly involving love romance.

The findings of this study found a significant relationship between the two variables in the understanding of Islam and moral concepts of love romance. Both findings of this study demonstrate that there is a contribution of the COL in Islam and moral love. With this, it can be understood that when an individual has an understanding of the COL according to the morals of Islam, resulting romance will be practised in accordance with Islamic law.

Apart from these, surrounding factors also contribute to moral decline as the understanding of love contradicts the idea of love as defined by Islam. The real problem does not begin from lack of understanding on what constitutes the actual notion of love; instead, it is because the knowledge they gain is not translated into principles that can guide youth through life.

The level of understanding among youth is high; however, the concern to implement the ELB in their daily lives is low. According to Imam Fakhrurazi, we need to make sure that wisdom does not escape from the two concepts: theory and practise (Salehudin & Mustari 2012). We must always seek for Allah's guidance by worshipping Allah SWT in every state and condition and seek for His blessings and forgiveness. Human being can be tempted by the devil and lust, so we have to be strong internally and externally.

Some home environments lack positive conditions like support and compassion, and is often threatened with negative conditions like conflicts. Parents should be responsible to provide a good environment for the children. Indeed, both parents play equally important roles in shaping the child's future behaviour, and teaching discipline and proper behaviour especially regarding love

behaviour. A study conducted by Jamiah et al. (2015) stated that a mother's love could ensure her children's survival in the world and hereafter.

Parents must also learn how to interact with their children appropriately. Parents nowadays are busy with their work and do not give full attention nor show love towards their children. This is one of the factors that make children seek love from others by socializing with peers and engaging in entertainment activities that can lead to social problems such as free social relationship. With the media and social environment portraying fornication as sexual freedom, Muslim parents nowadays need to worry about their children's involvement within the society.

A research done by Khadijah et al. (2015) highlighted the importance of parental love for human wellbeing. The feeling of love worthiness is essential; as such, parents should be aware of feelings that may be associated with greater risk-taking and risky health behaviours, as well as emotional and psychological distress. Gaining a greater understanding about feelings of love worthiness may aid in designing interventions aimed at reducing risky sexual behaviours as well as changing cognitions of depressed and anxious individuals to minimize ruminations. In summary, this work has important implications for parenting practices which may have important and long-term effects on children.

CONCLUSION

Educational institutions need to be reformed in order for a particular study of love to be made compulsory. *Tasawwuf* (purification of the heart) education must be taught in schools to improve students' devotion to God. This subject could help in cultivating the COL in the Quran and the importance of love towards Allah SWT, among youth. It also ensures that we could give our children the right sexual education, one that is derived from the Qur'an and the Sunnah.

By engaging youth in ELB, it can prevent them from immoral behaviour. Youth themselves must understand the do's and don'ts of intimate relationship according to Islam. Instead of engaging themselves in love relationship between men and women, they could choose to express love for community work instead. Youth must be taught about the importance of community work. In addition, the support and encouragement from various quarters will be able to create motivation and enthusiasm. Like others, youth should also be recognized for contributions in community work. In short, the factors mentioned above are very

important to create a sense of love for community work and to encourage consistently positive attitude towards the task.

Through this study, researchers found that it is important to educate the younger Muslim generation about love early so they could understand it more precisely. Indeed, it is recommended by an expert on Islamic Education, Saqeb (1999) that it is important for Muslims to research about love particularly through the study of psychology and education system.

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